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EDITORIAL NOTES

A Vision of Hazrat Ameer-ul-Mominin concerning the freedom of India.

About five years ago I had a vision which I did not disclose till now, to anybody except Ch. (Sir) Zafarullah Khan. I saw that I was, as it were, in Delhi and the British had retired after relinquishing the work of government, that the Indians had taken possession of the government and were holding meetings, there were rejoicings everywhere that they had won freedom. I saw that there was a big square where people were making lengthy and noisy speeches ; they were suggesting and distributing honours, I stood up among them and spoke thus, It is not time to make speeches ; it is time to work ; the British have retired only temporarily, mind, lest they should come back, and these rejoicings become null and void ; do not make speeches and do not rejoice, but organise and make preparations. It seems that only a few people were impressed by my speech while most of them were unimpressed ; thinking that they had wrested the government from the British, they went to their homes shouting slogans. When the people dispersed and the square became cleared up, I saw that the British army was returning in military formation, and I said, this is exactly what I was afraid of. Then I said to myself that as the country had won its freedom we should put forth efforts to maintain it. I

asked myself, how many men I could muster at that time ; I thought if I could muster 1500 men, then the freedom of the country could be assured. At this I woke up. The *Al-Fazl*, Qadian, August 24th, November 26th 1946.

The vision is full of meanings, it speaks for itself ; it foretold that the British would hand over the work of government to Indian hands. The Cabinet Mission came to India, the British Government transferred the reins of government to Indian leaders ; the Viceroy, to all intents and purposes, practically retired from the governmental machinery leaving the guidance of the political destines of India to the self-styled Nehru Government. The Constitutional Assembly is being summoned on the 9th of December 1946, and there is every likelihood that the long-cherished goal of the Indian nation—freedom of India—is within easy grasp now. But the vision says that the British retirement is only temporary, there is the possibility of the British reverting to their previous position. Efforts, therefore, must of necessity be made to maintain the freedom of the country so dearly acquired. The freedom will be maintained in due course no doubt, but the seer of the vision—the illustrious Head of the Ahmadiyya community—will certainly be instrumental in regaining the freedom of India, however far fetched the idea might seem to be under the present circumstances. Let us see to the end of it.

Shooting Stars.

The *Reuter* is responsible for a telegram from Nairobi dated November 25th stating that in some of the villages of a Frontier district in North Kenya there was, so to speak, a 'shower' of aerolites last Sunday with a huge flare. Some of the huts caught fire and cattle stampeded. Thousands of the inhabitants are fleeing in terror towards the interior saying it is a sign of the second coming of Jesus Christ.

Another telegram from Lisbon, Portugal, dated 23rd November, says that an aerolite that fell on the outskirts of the village Lugar Dobarrho, Portugal, yester-

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day caused a tremendous "bang" and a huge flare and left a crater 20 feet wide, but caused no damage.

Crying "it's the end of the world", women fled in panic from the village and cattle stampeded.

It is a strange coincidence that aerolites have been seen falling in two different localities within a couple of days. The experience in both the localities is almost the same. Whether it is the end of the world or not matters little, but we do read in the New Testament, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light and *the stars shall fall from heaven* and the powers of the heaven shall be shaken : And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matthew 24 : 29, 30.

Again we read "And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress.....And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21 : 25, 27.

True it is that the frequency of shooting stars in the time of Jesus Christ, the Holy Prophet of Islam and even in the nineteenth century when Ahmad of Qadian was about to declare his prophetic mission to the world, did attract the notice of the public in general and the astronomers in particular and 'a Son of man' did make his appearance to the people of his own times. The meteors, no doubt, when they fall so frequently are a sign of the appearance of a 'Son of man' from heaven or of the fulfilment of his great mission. Let seekers after truth only be on the look out for a 'Son of man' in our own times.

The Bihar and U. P. Massacres.

In our last issue we referred to the deplorable riots, which resulted in the innocent deaths of some thousands of men, women and children, in Bengal and Bombay. The Muslims in Eastern Bengal retaliated

for the great killing of Muslims in Calcutta but they had to pay heavily for the retaliation in Bihar where the massacre of Muslims surpassed any human killing in the known history of the world. Whole villages have been swept away as a result of loot, and arson ; the number of killed and wounded approximates to over 30,000 in Bihar and 2,000 in U. P. The number of refugees must be counted in lacs. The fire had hardly extinguished in the districts of Bihar when it flared up at Garhmukteswar in the U. P. where Hindus after their bath in the holy waters of the Ganges, took a deeper bath in the blood of the poor innocent Muslims in the neighbourhood where their houses had been previously chalked out for arson. Even the Muslim medical men who were on duty at the mela simply for the benefit of the Hindus themselves, were not spared, their families suffered equally with their husbands. The terrible carnage in Bihar and Meerut is reminiscent of the days of blood-thirsty Mongols when they swooped down upon peaceful villages and put to the sword men, women and children without mercy. But those were the days of ignorance and barbarity. The Indians are civilised men of the twentieth century and well-educated. Are they less barbarians than the Huns and Mongols of yore ?

Mr. Gandhi is out on a tour of the districts of Noakhli and Tippera in Eastern Bengal where the Hindu minority is the aggrieved party ; this is all very well, but Bombay, where Muslims form the minority community and the Hindus are aggressors does not figure prominently in the programme of 'Mahatma' Gandhi whose heart bleeds profusely over the sufferings of the afflicted ones in Bengal.

MIGHTY SIGNS

II

(The Editor)

This is the second of the series of articles bearing on the truth of the claims of Ahmad of Qadian as the Messenger of later days and the Promised one of all the inspired religions of the world. That the signs which saw their fulfilment during the life-time of Ahmad and after his departure, are not confined, to India (the homeland of the Promised Messiah), but they are fairly distributed all the world over is borne out by the fact that the lands of Europe, America, Asia and Africa all bear witness to the fulfilment of his prophecies which he received from God and vouchsafed to the world at large. If the death of Pandit Lekh Ram in India was a mighty sign to the Hindus in this country, the death of Dr. John Alexander Dowie of America who claimed to be the forerunner of Christ in these days is no less a grand sign for the Americans.

It was in the year 1902 when Dr. Alexander Dowie was first brought to the notice of the Promised Messiah at Qadian Dr. Dowie was to the Promised Messiah as were Musailma and Aswad Ansi to the Holy Prophet Muhammad (peace and the blessings of God be on him). Dowie with all his presumptions to Elijahship and messengership was an impostor and liar and his death, as in accordance with Ahmad's prophecy, fulfils the grand prophecy of the Holy Prophet of Islam that the Islamic Mahdi would break the cross and kill the *khinzir* خنزير (Arabic word for swine) and that *khinzir* was no less than Dowie of America who had predicted the fall of Islam before Christianity.

John Alexander Dowie was a Scotchman and he first landed at San Fransisco in America in 1888. Before this he was for a short time a convict in Tasmania.

It was in 1892 that he took to preaching and soon began to build up a separate following. He claimed the power of healing, and it was this claim which brought to him many a credulous but wealthy people. With their wealth he became a rich man. The site of Zion city was bought in 1900 and lots were sold to the faithful who established themselves there. It was on the 2nd June 1901 that he first declared himself as Elijah the Prophet. The claim brought to him more wealth and a greater number of followers still. So great was his success that as a New Year's gift he was not satisfied with less than a million dollars, and when travelling he occupied the most expensive and luxurious state-rooms. In 1902 he published a prophecy to the effect that all the Muhammadans living on the earth would be destroyed unless they bowed before the Cross. It was on his publication of this prophecy that the Promised Messiah addressed to him a letter published in the *Review of Religions* for September 1902 inviting him to a *Mubahila*. The Promised Messiah writes, "As regards the Muslims we hope Dr. Dowie will renounce his claim upon all if the decision can be arrived at by an easier method.

"Whether the God of Muhammadans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that, without threatening the Muhammadan public in general with destruction, he should choose me as his opponent and pray to God that *of us two whoever is the liar may perish first*. I look upon the son of Mary as a weak human being, although I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of Universe. Which of us is right, is the real point at issue. If Dr. Dowie is certain of the divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to

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the acceptance of truth. In making this proposal, I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumtuous prediction that all Muhammadans shall perish.

"Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Muhammadan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie's position and mine the difference is this, that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am the Messiah, and Almighty God has shown numerous signs from earth as well as from heaven in my support. My following, which already claims a hundred thousand souls, is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing power fail in the case of his own beloved daughter, where it should have been exercised in the highest degree ?"

John Alexander Dowie, writes the Messiah, "claims to have been sent by the son of Mary in the capacity of Godhead, that as his apostle he may draw the whole world to a belief in the despicable dogma of his divinity.

Now, if Dr. Dowie is certain that Jesus is the Lord of the Universe, it is his duty that instead of threatening the whole Muslim world with destruction, he should adopt the fair method which I have proposed above, by which one man's death in the other's life-time will decide the truth or falsehood of either view. If he is an honest believer in Jesus' divinity, he must defend it or stand by it to the death. But if Dr. Dowie assumes silence and gives no response to this offer, or if having decided to enter the lists he prays in his boastful manner and adopts the procedure herein recorded and then dies in my life-time, in either case it shall be a sign to the whole of America.... The time-limit within which Dowie is at liberty to

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respond to this call is fixed at three months from the date that the announcement is issued. And we pray to God that He may be with the righteous. Amen !

Mirza Ghulam Ahmad,
Chief of Qadian,
India.

The challenge was conveyed through the pages of the *Review of Religions* to Dr. Dowie and found a wide publication in the American Press. It is useless to enumerate the names of all the newspapers, but only to mention a few, we give below the names of some of the prominent papers which published this challenge under different headings.

They are the "Chicago Inter-Ocean", 28th June 1903 ; the "Telegraph", 5th, July ; the "Literary Digest", 20th June ; the "New York Mail and Express", 25th June ; the "Herald", Rochester 25th June ; the "Record", Boston, 27th June ; the "Advertiser," Boston, 25th June ; the "Pilot", Boston, 27th June ; the "Pathfinder", Washington, 27th June ; the "Argonaut", San Fransisco, 1st December 1902 ; the "Burlington Free Press", 27th June 1903 ; the "Worcestor Spy", 28th June ; the "Jacksonville Times", 28th June ; the "New York Mail", 25th June ; the "Buffalo Times," 25th June. It's needless to name all the newspapers which published this notice.

Dowie, however, took no notice of the challenge, nor did he make any mention of it in his paper, the "Leaves of Healing," But he continued his vituperations on Islam. On the 14th February 1903, he wrote : I pray God for the day to come when the Crescent shall disappear. May God grant it. May God destroy it." And on the 15th August he wrote in the same paper referring to Islam : " The Zion will have to wipe out that shocking blot upon humanity."

The Promised Messiah then was constrained to write as follows :—

" It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him in September last, nor has he even so much as mentioned

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it in his paper. For an answer to that challenge, I will wait for a further period of seven months from this day, the 23rd of August 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five, and, therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him Who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favour of the true claimant.

" ' But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both Continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life-time if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal." Again the Promised Messiah wrote : "If the pretender to Elijahship (Dr. Dowie) shows the willingness by any direct or indirect means to enter the lists against me he shall leave the world before my eyes with great sorrow and torment. This will be a mighty sign particularly for America. Ah ! if they only ponder over and profit from it.

In his concluding remarks the Promised Messiah writes :—

" I close these brief remarks with the following prayer. O powerful and perfect God, Who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures having taken to human-worship and trusted in weak mortals like them-

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selves, have fallen away from Thy path and are wandering in errors far from Thee."

Dr. Dowie's Attitude

Dowie wrote on the 26th September, 1903, in his "Leaves of Healing": People sometimes say to me, "why do you not reply to this, that or the other thing? Reply! Do you think that I shall reply to these gnats and flies. If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live."

On December 12th, 1903, he wrote: "If I am not God's Prophet, there is none on God's earth that is," and still persisting in his prophecy of the destruction of Muhammadans, he wrote in January next: "My part is to bring out the people from the East and from the West, from the North and from the South, and settle them in this and other Zion cities until the time shall come when the Muhammadans are swept away....May God grant us that time."

At the time of the publication of the prophecy in August 1903, Dowie was the leader, according to his own statement, of over a hundred thousand persons and counted his wealth over twenty million dollars which means in Indian money six crores and twenty five lacs of rupees. He lived in a house whose preparation cost him nearly six and a half lacs of rupees and occupied the most expensive and luxurious state-rooms when travelling. Two valets, three secretaries, a personal body-guard and several sub-deacons attended his personal wants in his journeys. He had a well-paid army of evangelists who worked in almost every country in the world. His factories in Zion were in a most flourishing condition. He was not only the owner of the whole city of Zion, but he was actually making plans for similar other cities. He was so strong and in such good health that he asserted that he would never become ill. For two years after the announcement of the prophecy, the star of his prosperity was still in the ascendant. But soon it began to decline. He was first stricken with a severe attack of paralysis.

This was on the 1st October 1905. A second attack of paralysis on the 19th December incapacitated him for all work. As an invalid he removed himself to a tropic isle to regain health and left the charge of the Zion affairs in the hands of his overseers. But this only proved to be the beginning of fresh and unthought of troubles. In his absence, his disciples discovered that he had been guilty of the most serious offences. Some of the charges against him were that:—

" Dowie drank Scotch highballs, telling friends the drink was weak tea ; kept wine and soda-water in his cellar.

" Dowie planed a band of seven 'vestal virgins' who were to attend him.

" Shortage of 2,529,766 dollars in accounts of Zion, laid to Dowie by Voliva.

" Presents of 35,500 dollars given to pretty Zion women by Dowie."

That these charges were valid is clear from the circumstance that the whole body of his disciples turned against him and his own son and wife divulged his secret doings. Thus within a few months he lost his honour, wealth and the whole body of his followers, and through disclosures made by his own disciples the world gazed upon the dark picture of his inner life. Dowie sought to regain his followers by again appearing among them, but to his utter disappointment he found that in the city where thousands stood and kneeled at his bidding once, there was not a single person to receive him. He went to courts for the possession of Zion and its money, but met with despair on all sides. He appealed to his followers, but no one listened to his voice. Physically he was in the most distressful condition during the whole of this time. He could not walk or stand, but was removed from one place to another by his negro attendants. Thus the three things in which he prided himself, *viz.*, health, wealth and followers, were all gone, and from a highly prosperous condition he was reduced to a most distressful one within the short space of a few months'

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sorrow and suffering encompassed him all around and he found his hell in this very life. His disasters reached their climax. Soon after this he became a raving maniac, and this was the last stage of his life upon this earth. And the fulfilment of this grand prophecy is now completed with his death which took place in March, 1907.

Great was the fortune which Dowie attained but greater still was his adversity. Great was his rise but greater still his fall. He claimed that he was Elijah and forerunner of Christ and that he was divinely inspired but he was bitterly denounced by the whole body of his own followers who repudiated his alleged divine power. He said that, as the messenger of Jesus Christ, he was free from sin and that his life was a pattern for others, but his most intimate friends and his own son and wife revealed the dark side of the picture of his life and showed that while he preached one thing he himself did the opposite. He asserted that disease was a sin and claimed to heal it by his prayer, but he himself was laid low by the worst diseases, paralysis and insanity, and neither his own prayers nor those of his followers could heal him. He asserted that the Muslims would perish before his eyes, but he himself perished before the eyes of the Promised Messiah, in accordance with his clear prophecy. Never was man dashed from such prosperity to such adversity.

A CALL TO THE POVERTY-STRICKEN MASSES

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(By M. A. Samad)

" We have not sent thee (O Muhammad !) but as a mercy to all the nations " (Holy Quran).

In the Book of God, our master and guide Muhammad, the Prophet of God (on whom be peace) has been called a " mercy to all the nations ", and a 'mercy' indeed he is. A friend of the oppressed helper of the poor, guide to the erring, and comforter of the bereaved, he has done so much for the miserable humanity as none could ever have done, nor can one ever do. His warm, loving, sympathetic heart was sorely grieved at the wretched condition of the people around him, and he worked day and night to improve their lot, physically, mentally, morally and spiritually. He never rejected the appeal of those in need, and would himself go for days together without food in order to feed the poor. An accepted leader and prophet, yet he would mend his own shoes, patch his own clothes, milk his own goats and sweep his floor with his own hands. An emperor, yet so frugally and cherrily did he live, that when Omar entered his chamber one day, he saw him lying on a rough bedstead, the twine pressing deep into his body. A handful of barley in one corner and a water-skin hanging from a peg in another was the so-called furniture of his room. Omar could not but shed tears at this sight of poverty, but the Holy Prophet replied, " Omar, are you not satisfied that while the Chosroe and Kaiser should enjoy this fleeting life, we should have life eternal ?" He never punished anyone with his own hands, be he his greatest enemy ; and freely forgave everyone, never even rebuking anyone for personal wrongs. The Qureish of Mecca were at war with the Muslims, when a severe famine broke out in the town, and the people were reduced to eating dead bodies. When the Holy Prophet came to know of this, involuntarily his hands

rose up in prayer to implore God's mercy on his enemies. On another occasion, when the Qureish were most brutally persecuting the Muslims, one of his followers asked the Holy Prophet to curse the enemy, to which he sharply replied, " I have not been sent to curse. Verily ! I have been sent but as a mercy to all the nations."

In the Holy Quran, a person who does not befriend and help the poor and the needy is spoken of as belying the very profession of his faith.

" Hast thou observed him who belieth religion ?
That is he who repelleth the orphan,
And urgeth not the feeding of the needy.
Ah woe unto worshippers, who are heedless of their prayers,
Who would be seen at worship,
Yet refuse small kindnesses."

(Holy Quran CVII : 1—7)

Again the greatet act of virtue in the Holy Quran is stated to be the improvement of the lot of the poverty-stricken masses.

" Ah, what will convey unto thee what the Ascent is ?—
It is to free a slave,
And to feed in the day of hunger
An orphan near of kin,
Or some poor wretch in misery,
And to be of those who believe and exhort one another to perseverance and exhort one another to pity."

(Holy Quran XC : 12—17)

Our beloved Prophet Muhammad (on whom be peace) used to say : " Dost thou love thy Creator ? Love thy fellow-creatures first. All God's creatures are His family, and he is the most beloved of God who trieth to do most good to His creatures. He is not a perfect Muslim who eateth his fill and leaveth his neighbour hungry. To cheer the heart of the weary, to remove the suffering of the afflicted—these things

have their own reward. Seek for my good-will in that of the poor and the indigent.'"[1]

It is typical of our Holy Prophet that he not only impressed upon us the necessity and importance of improving the lot of the down-trodden and the poor, but also showed us the practical means to do so; and himself put them into practice. The economic solution contained in the Holy Quran is the best, the simplest, and the most practicable, and defies any improvement. If faithfully put into practice, it is sure to solve all our modern problems, and remove the yawning gap between the 'haves' and the 'have-nots' without any coercion, without any bloody revolution, and without any violent abolition of private property.

There are sufficient resources in the world to help every single human being to live a comfortable life; but the trouble is that these are not equitably distributed, and the man-made laws have given to some few a sufficient licence to amass as much wealth as they like in violation to all laws of justice and fair-play: and placed in the way of others such insuperable barriers as to make it impossible for them to improve their lot. Our Holy Book removes this injustice by constructing the society on a natural and equitable basis. Every sort of unearned income is deprecated, gambling is prohibited, usury is made unlawful, and monopoly is abolished. With these and other similar restrictions, a man is allowed to work to his utmost to earn his income. But even this honestly earned income of his is not considered strictly lawful in Islam unless he has recognised in it the rights of his less fortunate brethren. Out of the income so derived, he has to give away a certain proportion as 'Zakat' or poor-rate. Now 'Zakat' is not private charity, but is to be collected by the state, or where there is no Muslim government, by a central Muslim society. The 'Zakat' money so collected is to be spent for the maintenance of those who cannot earn for themselves, to help the poor to get an equal start in life with the rich to pay

[1] Sayings of the Prophet Muhammad.

off the debts of insolvent debtors, for the welfare of the wayfarers, for the spreading of truth and knowledge, and for the general upliftment of the society. Over and above this minimum tax known as 'Zakat', which is obligatory, a Muslim is encouraged to spend as much as he likes in private charity or 'Khairat'. This system will not only lead to the proper circulation of money, but will also give every man an equal opportunity in life. After this whatever remains a person can save for the rainy day; but before his death, he is enjoined to give away a certain portion (not exceeding one-third) of this saving as bequest to the state or the central Muslim organization, as the case may be. The remaining two-thirds or more is to be distributed after his death among the relatives, both male and female, near and distant, according to the rates set down in the Holy Quran. The Islamic law of inheritance is the most equitable and fair known to the world. In this way the property will be equally distributed and properly circulated, and all our economic problems will be solved as simply and equitably as possible.

This solution did not only remain so in theory in our Holy Book, but was put into practice by our Holy Prophet and his followers, and by the time the second Caliph succeeded to the caliphate, had been worked out to its fullest, showing wonderful results. History tells us that there was a time, during the reign of Caliph Omar, when there remained not a single poor man who required any state aid, and so the 'Zakat' money so collected was spent for the general uplift of the society, producing as it did, a most progressive, prosperous and enlightened community ever known to the world. We invite the poverty-stricken masses of to-day and the friends of the poor to accept this principle, and put it into practice even now; and see for themselves that a problem which is now defying solution, will be reduced to its factors (God willing) to the satisfaction of all.

BOOK REVIEW

(By Sir Zafar-ullah)

The Tomb of Jesus

By Sufi M.R. Bengalee, the Moslem Sunrise Press, Chicago, Ill., U.S.A., 1946, pp. 56. Price 60 cents.

To most even of those who profess to be the followers of Jesus, his personality and the events of the brief period of his life that he spent in Palestine appear to be shadowy and wrapped in mystery. The event of the crucifixion stands out in the full horror of its cruelty and starkness but even there the authenticity of the details lacks the support of historical evidence. In elaborating them, Churchmen have too often permitted conjecture to take the place of proof and the usual rules of evidence have been reversed. Superstition and credulity have continued to erect into solemn fact that which, when examined in the light of such historical and factual data as is available, turns out to be no more than an old wives' tale.

That Jesus was *put upon the cross* admits, in the light of evidence, of no doubt whatever. Equally beyond doubt among other evidence negativing the theory of death upon the cross are the facts that:

(*a*) He had prayed passionately himself, and had exhorted his disciples to pray that, if possible, he should not be called upon to taste the bitter cup of *death upon the cross*, or death pronounced accursed in the Torah, and which would for all time stamp Jesus in the eyes of the Jews as an impostor and a false prophet;

(*b*) He had received divine assurance of deliverance from such a death which is confirmed by the anguished cry, "My Lord, why hast Thou forsaken me?" that broke from his lips when *he thought* that

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there was now no visible door to the promised deliverance left open and that death was slowly creeping upon him ;

(*c*) He was left upon the cross too short a time for any kind of presumption to arise that death had already resulted therefrom before he was taken down ;

(*d*) Blood and water issued from his side as the result of a spear thrust, a sure proof that life was not extinct ;

(*e*) His bones were not broken ;

(*f*) His body was delivered to friends and disciples who took every possible care of it ;

(*g*) He thereafter met his disciples and was at pains to convince them that he was no spirit but Jesus in his physical and wounded body ; and

(*h*) While he remained in Palestine thereafter he took every precaution to *conceal* the fact that he was about, precautions not only wholly unnecessary but calculated to throw the great miracle of the Resurrection in doubt, assuming that it had taken place. A Christ risen from the dead would have stood on the top of the highest mountain in Judæa, triumphantly called the whole of Jewry to witness that he had conquered death and come back to life and that they had no further power over him. Yet, all he did was to meet his disciples in *secret* to assure them that he was alive and *had not died upon the cross* !

A very heavy burden rests upon those who, in the middle of the twentieth century, continue to make the assertion that Jesus did die upon the cross and then came back to life. By what *evidence*, by what reliable *testimony* do they claim to discharge this burden ? There's not a *shred* of what would be regarded as proof or testimony by any reasonable person in support of so extraordinary a claim. If this most extraordinary and supernatural event had taken place there should not have been left a single unbeliever among the Jews then dwelling in Palestine. Yet, not *one* appears to have asserted and most

certainly we have not the record of even *one* having believed in the truth of Jesus upon the strength of this astounding tale. In fact, the whole of the available evidence and all the circumstances surrounding that heart-rending and melancholy tragedy that was enacted on Mount Calvary nearly twenty centuries ago support the inevitable conclusion that Jesus was saved from the humiliation and ignominy of death upon the cross by divine intervention from under the very noses of his enemies. *This* was the great miracle of Jesus, the sign of the prophet Jonas that he had promised his people.

Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyyah Movement, who "came in the power and spirit" of Jesus and in whom were fulfilled the prophecies concerning the Second Advent, proclaimed this truth both on the basis of Revelation and also on the basis of historical evidence relating to the events of the crucifixion as well as to the subsequent life of Jesus in different countries and his eventual death in Kashmir, where he lies buried in the Khanyar quarter of Srinagar and where his tomb may be visited by any who may be disposed to make the journey.

The demolition of the flimsy structure possessing in the eyes of an earnest seeker after Truth, not even the strength of a cobweb upon which rests the story of the death upon the cross and subsequent Resurrection, no doubt involves the rejection of the current doctrines of the Trinity and Atonement, but it establishes fresh the truth and righteousness of Jesus as a prophet of God.

Sufi M. R. Bengalee has laid the whole Christian world and indeed all those who value historical and religious truth under a deep debt of obligation by collating together in the attractive little volume under review, the salient points relating to the factum of the escape of Jesus from the humiliating death which his enemies had sought to inflict upon him and his post-crucifixion journies and life and the place where he lies buried. I have no doubt that a perusal of this

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booklet will stimulate the interest of every reader in this fascinating subject so that it may be pursued in the original sources upon which Mr. Bengalee has drawn. This book sets out the material on which it rests in a very attractive and easily readable form which holds one's attention till the end is reached. It is hoped that Mr. Bengalee may be able to find the leisure to elaborate the interesting themes upon which he has touched in this book in subsequent editions.

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